



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

## **UNDERSTANDING THE RIGHTS OF MUSLIMS ON ONE ANOTHER**

### **INTRODUCTION**

With the ongoing and widespread use of social media such Facebook, WhatsApp, etc, many of us are getting news about someone or some important leaders/shuyookh, etc at a touch of a finger. Many of us did not verify the truth of these news and we immediately forward/share these news to others, regardless whether the news are true or false. Donald Trump even used the infamous phrase: "fake news". We failed to realise that if these allegations against other Muslims are NOT true, then we have slandered this brother/sister which will result in a disastrous consequence in the hereafter. Even photos can be altered and cropped as the amount of fitnah/slander/backbiting increased tremendously through social media.

We forget that these amounts of fitnah/slander/backbiting CANNOT be forgiven by Allah, as every Muslim's honour is sacred. WE need to seek forgiveness from this person whom we have slandered, or strive to do many things in order for us NOT to be accountable in the hereafter for the evils of our tongue.

We shall now look at this important topic in detail to remind ourselves NOT breach the rights of Muslims to one another.

*A companion of the Prophet (pbuh), 'Abdullah b. 'Umar (d. 74 AH/ 693 CE), once when he looked at the Ka'bah, reproduced the gist of those Prophet's words and said to the Ka'bah: "How great you are! And how great is your sanctity! But the sanctity of a believer is greater with Allah than even your sanctity (i.e., the Ka'bah)." (Sunan al-Tirmidhi)*

*The Prophet (pbuh) also said during his farewell pilgrimage in a sermon which denotes a blueprint for every Muslim civilizational awakening: "Verily, your blood, property and honor are sacred to one another (i.e., Muslims) like the sanctity of this day of yours (i.e., the day of Nahr or slaughtering of the animals of sacrifice), in this month of yours (the holy month of Dhul-Hijjah) and in this city of yours (the holy city of Makkah)." (Sahih al-Bukhari)*

## WHAT ARE THE RIGHTS OF A MUSLIM WITH ONE ANOTHER?

1. The 6 rights
2. Honour
3. Wealth
4. Blood

### 1. The 6 rights (one narration 5)

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (sallallahu 'alayhi wa sallam) said, "A believer owes another believer five rights: responding to greetings, visiting him in illness, following his funeral, accepting his invitation, and saying 'Yarhamuk-Allah (May Allah have mercy on you),' when he says 'Al-hamdu lillah (Praise be to Allah)' after sneezing". [Al-Bukhari and Muslim].

Muslim's narration is, "There are six rights of a Muslim upon a Muslim: When you meet him, greet him; when he invites you, respond to him; when he seeks counsel, give him advice; when he sneezes and praises Allah, say to him: 'May Allah have mercy on you (Yarhamuk-Allah)'; when he is sick, visit him; and when he dies, follow his funeral".

### 2, 3 and 4: honour, wealth, blood

The Messenger of Allah's (ﷺ) awe of the Ka'bah as he circles it brings out from him (ﷺ) praises of the Ka'bah's scent, magnificence and its sanctity. However, his immediate comparison of the Ka'bah's scent, magnificence and sanctity to the sanctity of a Muslim, his wealth and blood immediately displaces the humanly awe of one of the most sanctimonious symbols of Islam.

Abdullah ibn Umar (ra) narrated that he saw the Messenger of Allah (ﷺ) making tawaf of the Ka'bah and saying, "How delightful you are, and how great is your scent! How magnificent you are, and how great is your sanctity! But by the one in whose hand is the soul of Muhammad, the sanctity of a believer, his wealth and his blood, is greater in the sight of Allah than your sanctity, and we do not think of him except good." (Ibn Majah)

Rasulullah (ﷺ) reiterates this same message in other ahadith:

"The blood, wealth and honour of the Muslim are sacred to all Muslims" (Muslim)

Here Rasulullah (ﷺ) issues a general declaration of the sanctity of each and every Muslim's blood, wealth and honour for each and every Muslim.

"Allah has made sacred upon you the blood, wealth and honour of each other, just as the sacredness of this day of yours in this land of yours in this month of yours.

" (Bukhari)

Here the sanctity of Muslim blood is emphasised as it is compared to the sanctity of the Day of 'Arafah, the land of Makkah, and the month of Dhul Hijjah.

Imam Ibn Hajr al-Asqalani notes in Fath al-Bari (one of the most authoritative commentaries on Sahih Bukhari) that the intent of 'blood, wealth, and honour' is the spilling blood, wrongful acquisition of wealth and defamation of honour. He also explains that the mention of the sacredness of the land, month and day is mentioned and compared to because the sacredness of these things was established in the minds of the Arabs even before Islam, as opposed to the sanctity of blood, wealth and honour which was an accepted target in Jahiliyyah. Thus the Shari'ah emphasised to them that the sanctity of Muslim blood, wealth and honour is even greater than the sanctity of the land, month and day.

This emphasis is also communicated in the saying of Allah (تعالى و سد بحانه):

"And whosoever kills a believer intentionally, his recompense is Hell, to abide therein forever, and the Wrath of Allah is upon him, and His curse; prepared for him is a grievous torment" (al-Nisaa': 93).

In fact the life of a Muslim outweighs the world to Allah (تعالى و سد بحانه), as Rasulullah (ﷺ) informs us:

"The destruction of the world is lighter on Allah than the killing of one Muslim man", (Tirmidhi)

Shaykh al-Mubarakpuri, in his commentary of Jami' al-Tirmidhi, relates that saying of Allamah al-Tibi where he explains the hadith by saying that:

'The 'dunya' is an expression denoting the nearest abode, which is a passage to the abode of the hereafter, and it is the place of cultivation (of deeds) for the hereafter. The heavens and the earth have not been created except that they be a theatre for the reflections of the perceptive and the worships of the obedient, and to this is the indication of Allah's saying, "and they reflect on the creation of the heavens and the earth (saying) 'Our Lord! You have not created this in vain'" that is, without a wisdom. Nay, you have created it in order to make the residence of the legally responsible (such that they may fulfil their obligations) and as an evidence for them upon your existence. Thus he who attempts to kill him for whom the dunya has been created (the believer) indeed attempts to destroy the dunya itself." [Tuhfat al-Ahwadhi, 4:543]

If this is the weight of ONE Muslim, what would the weight be of hundreds? A hundred worlds? And that of a thousand; a thousand worlds?

These words are a matter of serious contemplation for every Muslim today as we witness hundreds of thousands of Muslims in Iraq, Syria, Afghanistan, Kashmir, Palestine, Pakistan, Chechnya, Burma and other Islamic lands being slaughtered, starved and humiliated.

Would it be honourable for us today to make tawaf around the Ka'bah and not contemplate the words of Rasulallah (ﷺ) as we take in its awe, its scent, its magnificence?

Rasulallah (ﷺ) swore by Allah (تعالى و سد بحاذه) that the sanctity of the Muslims, their wealth and their blood is greater than that of the Ka'bah. The seriousness of this matter is evident in that fact alone.

### WHY ARE THESE RIGHTS USUALLY FORGOTTEN/BREACHED?

1. Lack of knowledge
  - on the rights of brothers
  - on shaytan as our plain enemy
  - on punishments on those violating these rights in the hereafter.
2. Shaytan
  - O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of *Shaitan* (Satan). Verily! He is to you a plain enemy. 2: 208
  - Prophet Yusuf (AS) blamed shaytan for his fate: My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after *Shaitan* (Satan) had sown enmity between me and my brothers. 12: 100
  - And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitan*(Satan) verily, sows disagreements among them. Surely, *Shaitan* (Satan) is to man a plain enemy. 17: 53
3. Wants to be the first one to spread the news – popularity contest
  - everyone wants to be the first to spread the news, even though the news may be fake
  - Wants to be recognised and praise for knowing such news
4. Too much time spent on social media
  - Wasting time
  - Expose your sins
  - Expose people's sins
5. hasad

Hasad is of varying degrees:

- 1 - When a person wants the blessing to be taken away from his Muslim brother, even if it does not come to him; rather he does not like Allaah to bless anyone else and that upsets him.

2 - Where he wants the blessing to be taken away from someone else because he wants it, in the hope that it will come to him.

3 - Where he wishes for himself a blessing like that which someone else has, without wanting it to be taken away from the other person. This is permissible and is not called hasad rather it is called ghibtah.

The envier harms himself in three ways:

1 - He earns sin because hasad is haraam.

2 - It is bad etiquette before Allaah, because what hasad really means is hating Allaah's blessing His slaves, and objecting to what Allaah does.

3 - He suffers because of too much worry and distress.

Abu Hurayrah (radi Allahu anhu) said: The Messenger of Allah (sal Allahu alaihi wa sallam) said: "Do not have envy of one another. Do not inflate prices on one another. Do not hate one another. Do not turn your backs on one another. Do not undersell one another; but rather, be worshipers of Allah and brothers. The Muslim is the brother of his fellow Muslim. He does not oppress him, nor does he abandon him, nor does he lie to him, nor does he belittle him. Taqwa is here" and he pointed to his chest three times. "It is a sufficient act of evil that a person belittles his Muslim brother. Every Muslim to another Muslim is sacred, his blood, his wealth, and his honor." (Muslim)

1. The prohibition of Hasad (envy). This prohibition is due to its impermissibility, and Hasad has many harms. From them: It is enmity for your brother. It also obligates the heart of the envier to have grief and sorrow. So every time that the blessing is increased, the grief and sorrow is increased making his life more miserable.
2. The prohibition of inflating prices due to the enmity that it causes, and due to it being a reason for hatred, and a reason for the things that cause hatred. So it is not permissible for people to hate their brother, nor is it permissible for them to do those things that cause hatred.
3. The prohibition of turning backs on one another. It is to turn your back on your brother, not taking from him, nor listening to him. This is due to it being the opposite of the brotherhood that is based on eman.
4. The prohibition of selling over the sale of a Muslim, and likewise is buying over his buy, proposing to a woman over his proposal, leasing over his lease, and other than that from his rights.
5. The obligation of ascribing to brotherhood based upon eman due to his saying, "Be worshippers of Allah and brothers."
6. The clarification of how the Muslim should interact with his brother. He does not oppress him, nor does he forsake him, nor does he lie to him, nor does he belittle him, because all of this negates the brotherhood that is based upon eman.

7. The place of Taqwa (fear of Allah) is the heart. So when the heart has fear of Allah, then the limbs have fear of Allah. One should know the statements of some when they commit a sin and then they are reprimanded and rebuked, they say, "Taqwa is here (i.e. the place of Taqwa is the heart)." This is a truthful word, but they desire with it falsehood. The response to this is that we say, if there was Taqwa there (i.e. in your heart), then your limbs would also have Taqwa.
8. The great evil of belittling a Muslim.
9. If the Islamic Ummah were to turn to these guidelines, it would be given bliss and fortune in this life and the Hereafter. That is because all of it is magnificent, lofty, and superior manners that causes rectification and reform, and puts a halt to corruption.

### CONSEQUENCES OF BREACH OF RIGHTS AMONG FELLOW MUSLIMS

1. In this world
  - he might offend the brother/sister and shaytan will sow even more dissensions
  - anger
  - But the one who is responsible for this must seek forgiveness from the person he/she offended
  - if not must either say good things or make dua for him /her
2. In the barzakh

Anas may Allah be pleased with him narrates that the messenger of Allah peace be upon him said, 'When I was taken to the heavens I passed by some people who had nails made of copper with which they were scratching their faces and chest. I enquired who are these people Jibreel? He replied, these are people who used to eat the flesh of others (backbite others) and defame them.'(Abu Daawood)

3. In the Hereafter
  - most bankrupt person

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "**Do you know who is bankrupt?**" They said, "The one without money or goods is bankrupt." The Prophet said, "**Verily, the bankrupt of my nation are those who come on the Day of Resurrection with prayers, fasting, and charity, but also with insults, slander, consuming wealth, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then their sins will be cast upon him and he will be thrown into the Hellfire.**"

Source: Şaḥīḥ Muslim 2581

Grade: *Sahih* (authentic) according to Muslim

- no entry into Jannah and brought face to face at the gate of Jannah

Allah may forgive us for breaching His rights because he is Merciful and Most Forgiving, but He will not forgive us for breaching the rights of His creatures. This is a matter that has to be settled by us in this life if possible. Wrongs have to be corrected. Damages have to be redressed. Apologies have to be made and forgiveness has to be sought. Justice has to be made, it will be made either in this life or in the Hereafter.

Our transgressions and wrongdoings to others must be settled in this life before it is too late. Otherwise, settling matters will definitely be made in the hereafter in a way which may run the risk of leaving us bankrupt.



#### OTHER ISSUES ON RIGHTS OF MUSLIM BROTHERS

“And whosoever honours the sacred things of Allah, then that is better for him with his Rubb”. (22:30)

“And whosoever honours the Symbols of Allah, then it is truly from the piety of the heart”. (22:32)

“And lower your wing for the believers (be courteous to the fellow believers)”.(15:88)

Nu`man bin Bashir (May Allah bepleased with them) reported: Messenger of Allah (sallallaahu `alayhi wa sallam) said, “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever”.  
[Al-Bukhari and Muslim].

Jarir bin `Abdullah (May Allah bepleased with him) reported: Messenger of Allah (sallallaahu `alayhi wa sallam) said, “He who is not merciful to people Allah will not be merciful to him.”  
[Al-Bukhari and Muslim].

Ibn `Umar (May Allah be pleased with them) reported: Messenger of Allah (sallallaahu `alayhi wa sallam) said, "A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection".  
[Al-Bukhari and Muslim].

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (sallallaahu `alayhi wa sallam) said, "A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother."  
[At-Tirmidhi].

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (sallallaahu `alayhi wa sallam) said, "Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbour malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allah, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him, nor does he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honour".  
[Muslim].

Anas (May Allah be pleased with him) reported: The Prophet (sallallaahu `alayhi wa sallam) said, "No one of you shall become a true believer until he desires for his brother what he desires for himself".  
[Al-Bukhari and Muslim].

It is not permissible to forsake a Muslim, because the Prophet (peace and blessings of Allaah be upon him) said: "It is not permissible for a man to forsake his Muslim brother for more than three days, each of them turning away from the other when they meet. The better of them is the one who gives the greeting of salaam first." (Narrated by al-Bukhaari, 5727; Muslim, 2560). This applies especially if the believer is a relative, such as a brother, nephew, uncle or cousin, because in such cases forsaking is an even worse sin.

This applies unless the person is committing a sin and there is an interest to be served by forsaking him, i.e., that it will make him give up the sin. In that case there is nothing wrong with it, because this comes under the heading of removing evil. The Prophet (peace and blessings of Allaah be upon him) said: "Whoever among



you sees an evil action, let him change it with his hand [by taking action]; if he cannot, then with his tongue [by speaking out]; if he cannot then with his heart [by hating it and feeling that it is wrong], and that is the weakest of faith.”

(Narrated by Muslim, 49).

The basic principle is that it is haraam for a Muslim to forsake his fellow-Muslim, unless there is a reason to allow it.

See *Fataawa Manaar al-Islam*, by Ibn ‘Uthaymeen, vol. 3, p. 732.

Wali al-Deen al-‘Iraaqi said:

This prohibition applies in cases where the forsaking is caused by anger with regard to something permissible that has nothing to do with religion. With regard to forsaking someone for a religious reason, such as his committing sin or bid’ah, there is no prohibition on that. The Prophet (peace and blessings of Allaah be upon him) commanded (his companions) to forsake Ka’b ibn Maalik, Hilaal ibn Umayyah and Maraarah ibn al-Rabee’ (may Allaah be pleased with them). Ibn ‘Abd al-Barr said: This hadeeth of Ka’b indicates that it is permissible for a man to forsake his brother if he commits some act of bid’ah or immorality, in the hope that forsaking him may discipline him and serve as a rebuke to him. Abu’l-‘Abbaas al-Qurtubi said: With regard to forsaking a person because of sin or bid’ah, it should be continued until he repents from that and does not go back to it. Ibn ‘Abd al-Barr also said: The scholars are unanimously agreed that it is not permissible for a Muslim to forsake his brother for more than three days, unless there is the fear that speaking to him and keeping in touch with him will affect one’s religious commitment or have some harmful effect on one’s spiritual and worldly interests. If that is the case, it is permissible to avoid him, because peaceful avoidance is better than harmful mixing.

*Tarh al-Tathreeb*, 8/99

What you should do, if your brother has done something haraam, is to advise him and explain that this thing is haraam and is not permitted, and remind him of Allaah. If you see that he is persisting in his sin and you think that forsaking him will serve a purpose, then it is permissible to do so, as stated above. But if he has simply done something that you do not agree with, or it is the matter of different points of view, then you should explain to him that you do not agree with what he has done, or with his mistaken point of view. But if you make forsaking him the sign of your disagreeing with him, this may lead to him rejecting your view completely, let alone the fact that this is not a legitimate shar’i justification for forsaking him for more than three days. We have seen above in the fatwa of Shaykh Ibn ‘Uthaymeen that the basic principle is that it is haraam for a Muslim to forsake his fellow-Muslim, unless there is a reason to allow it.

The Muslim must be forbearing and sincere towards his brothers, he must be tolerant towards them and overlook their mistakes. He should not hasten to adopt a solution that may cause division and haraam kinds of forsaking. May Allaah help us all to do that which He loves and which pleases Him. May Allaah send blessings upon our Prophet Muhammad.

## DEFENDING/PROTECTING/HELPING YOUR BROTHERS IN ISLAM

*On the authority of Abu Huraira (may Allah be pleased with him) from the Prophet (peace and blessings of Allah be upon him) who said, "Whoever relieves a believer's distress of the distressful aspects of this world, Allah will rescue him from a difficulty of the difficulties of the Hereafter. Whoever alleviates [the situation of] one in dire straits who cannot repay his debt, Allah will alleviate his lot in both this world and in the Hereafter. Whoever conceals [the faults of] a Muslim, Allah will conceal [his faults] in this life and the Hereafter. Allah is helping the servant as long as the servant is helping his brother. Whoever follows a path in order to seek knowledge thereby, Allah will make easy for him, due to it, a path to Paradise. No people gather together in a house of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descended upon them, mercy covers them, the angels surround them and Allah makes mention of them to those in His presence. Whoever is slowed by his deeds will not be hastened forward by his lineage." (Recorded in Muslim)*

*"Whoever conceals [the faults of] a Muslim, Allah will conceal [his faults] in this life and the Hereafter."*

The matter of concealing the faults of others is mentioned in numerous hadith of the Prophet, peace and blessings of Allah be upon him. In particular, we find the following:

*"O gathering who believe with their tongues but faith has yet to enter into their hearts, do not backbite the Muslims. And do not search into their private matters. Whoever searches for their private matters will have Allah follow up his private matters. And whose private matters Allah follows, He will expose him even [if his act were done] in his house." (Recorded in Ahmad and Abu Dawood)*

In general, a believer in Allah and the Last Day, would not like their mistakes and faults to be broadcast to others. If we make a mistake or commit a sin, it is better that we keep the matter to ourselves and ask Allah for forgiveness than to tell others about we have done, perhaps inadvertently encouraging them to do the same. If, may Allah forgive us, we are happy at having committed the sin, then it is a sign of a shortcoming in our faith, and we should repent to Allah and ask Him to guide us to what is better. Allah, all praises and glory be to Him has told us in the Qur'an:

*"Verily, those who like that lewd sinful acts should propagated among those who believe, they will have a painful torment in this world and in the Hereafter" (Surah al-Noor:19)*

### Those Whose Sins Should be Concealed

There are essentially two types of people. One is religious and performs the obligatory and recommended acts and remains away from what is forbidden. The other openly admits commits sins and acts that are forbidden by the *shareeah*. In the light of the teachings of this hadith, the actions with respect to each type of person is different.

The first type of person, who is not known to commit sins, should have shortcomings concealed by others. However, conditions must be met for this approach to be followed:

- 1) The sin that the person committed must be one related to the 'rights of Allah' and not the rights of mankind. That is, if you see them do something that will not harm anyone else, you should conceal that. But if what they are doing concerns others, such as stealing, then you cannot remain silent because another person's rights have been violated.
- 2) The sin must have already been finished. In other words, if see someone in the act of committing a sin, you should try to stop them, even if it means telling others about it, but if the act is done, then it should be concealed.
- 3) The person whose fault is being concealed must be a religious person who is not known to perform evil deeds, thus the act could be considered a slip.
- 4) The concealment must not be in a situation where one has been called to be a witness to what has occurred, or to the character of the accused.
- 5) The benefit of concealing the person's sin must outweigh the benefit of letting the sin be known. If the benefit and the harm seem of an equal level, the sin should be concealed.

According to ibn Rajab, the one who comes privately to the authorities, full of repentance and sorrow, asking for punishment without explicitly stating which type of sin has been committed, should also have their sin concealed and be told to repent privately to Allah. This was the practice of the Prophet, peace and blessings of Allah be upon him.

#### Those Who are Not Deserving of Intercession

The second category of people, who openly and repeatedly commit sins, are not deserving of having their sins concealed. Instead, others should be told about them so that they take precautions against them. They should also be reported to the proper authorities in order to try and curb their evil, and one should not intercede on their behalf.

When all this is considered, we can see that this teaching serves to protect the honour of the pious Muslim who may have slipped and committed a sin against the rights of Allah. But if the act committed was against the rights of a person, or committed openly with no shame, then there is no concealment and the action should be dealt with appropriately. Allah is all-Forgiving and He loves to Forgive, and we should never despair of His Mercy, but neither should we openly commit sins or harm the rights of another person, otherwise we cannot hope for Allah to conceal our own faults, in this life, or more importantly, in the Hereafter.

It was narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Whoever removes a worldly hardship from a believer, Allah will remove one of the hardships of the Day of Resurrection from him. Whoever grants respite to (a debtor) who is in difficulty, Allah will grant him relief in this world and in the Hereafter. Whoever conceals (the fault of) a Muslim in this world, Allah will conceal him (his faults) in this world and in the Hereafter. Allah will help a person so long as he is helping his brother."

Narrated by Muslim (2699).

A Muslim is required to defend his brother when someone talks about him behind his back. In Islam, Muslims should not do injustice to others nor do they tolerate any injustice to themselves. In their love and concern for each other, all Muslims are like one body, as Prophet Muhammad (pbuh) said:

"when any part of the body suffers, the whole body feels the pain". (Sahih Muslim)

Allah has promised for the one who defends his absent brother with a great reward and promised to protect him from the fire.

Abu Ad-Darda narrated that Prophet Muhammad (pbuh) said:

"The one who rebuts another from backbiting has protected himself from the fire."

Defending (Rebutting) backbiting is a characteristic of a believer. Allah says in the holy Qur'an:

(And when they hear Al-Laghwa (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant.")(28:55)

The believer knows that the devil wants to destroy him because he rejects backbiting by rebutting it. If he cannot change the topic of conversation he should dislike it in his heart and leave the gathering, remembering Allah's saying:

(...And if Shaitan(evil) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimun (unfair, wrong-doers, etc.)(6:68)

Also, Prophet Muhammad advised Muslims to love each other, he said:

"...no one believes until he loves for his brother what he loves for himself." (Muslim)

Islam teaches us that if people are being ridiculed or backbitted in our presence, we should defend their honor. If we neglect this, we shall deprive ourselves of ever needed help and mercy from God. Prophet Muhammad (pbuh) said:

“If a man's Muslim brother is slandered in your presence, and you are capable of defending him and you do so, God will defend you in this world and in the next. But if he fails to defend him, God will destroy him in this world and the next.” (Baghawi).

Abu Ad-Darda reported: The Prophet, peace and blessings be upon him, said, “Whoever defends the honor of his brother, then Allah will protect his face from the Hellfire on the Day of Resurrection.”

Source: Sunan At-Tirmidhi 1931

Grade: *Hasan* (fair) according to At-Tirmidhi

## **LASTLY – HOW TO STRENGTHEN TIES OF BROTHERHOOD IN ISLAM**

### **The first thing and most important thing,**

which will strengthen brotherhood amongst us is loving one another for the sake of Allaah (subhanahu wa taa'ala). The Prophet (salallaahu 'alaihi wa sallam) said in an authentic hadith in Sahih Muslim, and listen to this hadith, ya ikhwaan. Pay attention to the words of Muhammad (salallaahu 'alaihi wa sallam) that contain many lessons and many benefits.

The Prophet (salallaahu 'alaihi wa sallam) said, "A man visited a brother of his in another town and Allaah appointed an angel to guard him on his way. When he came to him, the angel said, 'Where are you going?' He said, 'I am going to a brother of mine in this town.' He said, 'Do you have some property with him that you want to check on?' He said, 'No, it is only that I love him for the sake of Allaah Almighty.' He said, 'I am a messenger of Allaah to you to tell you that Allaah loves you as you love this man for His sake.'"

Loving one another for the sake of Allaah, ya ikhwan, many of us feel ashamed - even myself, sometimes - [to say it]. Sometimes, you see a brother and you want to say "*Uhibuka fil Allaah*" [I love you for the sake of Allaah]. But you're uncomfortable because it makes you look "soft." It makes you look "weak", according to what you believe - again opposing the guidance of Muhammad (salallaahu 'alaihi wa sallam). That mentality needs to be placed under our foot. That mentality needs to be washed away, because it opposes the religion of Allaah (salallaahu 'alaihi wa sallam).

The Prophet (salallaahu 'alaihi wa sallam) informed us of a way to cement the ties of brotherhood. He (salallaahu 'alaihi wa sallam) said, "If one of you loves his brother, then let him inform his brother that he loves him."

Is that soft, ya 'Abdullaah? Are you stronger than the Prophet (salallaahu 'alaihi wa sallam)? And you cannot differentiate between that which is tough and that which is

weak. The weak are the ones who follow the devil when inspires them to oppose the [Qur'an] and the Sunnah.

Shaikh ul-Islaam ibn Taymiyyah (rahimahullaah) mentioned: How can a person differentiate between inspiration that comes from the devil and inspiration that comes from Allaah (subhanahu wa taa'ala)? It's simple. Compare your feelings to the Book of Allaah and the Sunnah of Muhammad (salallaahu 'alaihi wa sallam). If your feelings are in accordance to the Book of Allaah and the Sunnah of the Prophet (salallaahu 'alaihi wa sallam), then this is from Allaah. If it contradicts the Book of Allaah and the Sunnah of Muhammad (salallaahu 'alaihi wa sallam), then it is from the devil and your own soul. And seek refuge in Allaah (subhanahu wa taa'ala) from the accursed shaytan. If you don't, then you're only going to harm yourself.

Also the SHADE OF ALLAH will be upon those who love each other for the sake of Allah

It was reported from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said:

"There are seven whom Allaah will shade with His shade on the day when there will be no shade except His: the just ruler; a young man who grows up worshipping his Lord; a man whose heart is attached to the mosque; two men who love one another for the sake of Allaah and meet and part on that basis; a man who is called by a woman of rank and beauty and says 'I fear Allaah'; a man who gives in charity and conceals it to such an extent that his left hand does not know what his right hand gives; and a man who remembers Allaah when he is alone, and his eyes fill up." (Agreed upon, narrated by al-Bukhaari, no. 620; Muslim, no. 1712; and others).

### **The second measure that if implemented will cement the ties of brotherhood amongst us:**

gentleness and kindness. Compassion and mercy, not harshness, not toughness.

As Allaah said in the Qur'an, "And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-ýhearted, they would have broken away from about you;" (Aali Imran 3:159)

Gentleness and kindness, ya 'Abdullaah. Smiling, be warm, which is from the guidance of Muhammad (salallaahu 'alaihi wa sallam). As the Prophet (salallaahu 'alaihiwasallam) was described in the Taurat, in the hadeeth reported by one of the companions in Sahih Bukhari, as "a man who was not harsh or stern. Rather, he forgave and he pardoned."

The Prophet (salallaahu 'alaihi wa sallam) used to smile when he shook the hands of his companions. He was compassionate and merciful. Allaah said about him (salallaahu 'alaihi wa sallam):

"Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided); for the believers (he is) full of pity, kind, and merciful." (At-Tawbah 9:128)

**The third measure that needs to be implemented to cement the ties of brotherhood, and not allow shaytan to split the ranks of the believers:**

do not let shaytan weaken our ranks. Because if we differ, if we don't behave as we have been commanded to behave, we will be weak.

[Allaah said:]And obey Allaah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allaah is with those who are As-Saabirin (the patient ones, etc.). (Al-Anfal 8:46) Obey Allaah and His Messenger in everything - not in part of the Deen, and leave part. Obey Allaah and His Messenger in every aspect of the Deen and do not differ. Because, if you differ, you will lose heart and you will be weak because your strength will disappear.

**The [fourth] measure, that needs to be implemented to preserve the ties of brotherhood is defending the honor of a Muslim.**

[This is] something that is very rare in our time. The Prophet (salallaahu 'alaihi wa sallam) said, "If someone is in a gathering, and the believer is backbitten. And they defend the believer, Allaah will reward them with good in this life and the hereafter for that act. And if a believer is backbitten, and those in a gathering do not aid their brother, Allaah will repay them with evil in this life and the hereafter."

Maybe that's why we have so many problems. Maybe that's why there is so much differing. Because people are being repaid with evil, because people are being slandered and mud is thrown against the wall, and nobody is defending the honor of their brother or sister.

The Prophet (salallaahu 'alaihi wa sallam) said in an authentic hadeeth, "Whoever defends the honor of his brother, then Allaah (subhanahu wa taa'ala) will protect his face on the day of Judgment."

**The fifth measure to be implemented to cement the ties of brotherhood is Anasiha, sincere advice.**

What does advice mean? Advising means that you want good for the one you are advising, seeking the face of Allaah (subhanahu wa taa'ala), because you recognize that ADeen Anasiha. Religion is advice. Advice, if it is private it remains private -

not that you spread all over the world. "I advised, my brother," [or] "I pulled him up." That's not advise; that is *fadhiha* (trying to expose him). You are trying to have your ego stroked. And how many people want their ego stroked in this time, ya ikhwan? How many people fail to realize that this thing is bigger than all of us. This is The Religion of Allaah, with which nobody can play games. If someone chooses to play games, then Allaah ('azza wajall) will deal with them in a befitting manner.

The Prophet (salallaahu 'alaihi wa sallam) said, clarifying the way advise should be given, *Al Mu`minuu miraaa`tu akhee* "The believer is like a mirror to his brother." What is a mirror? You have a mirror on the wall and before you go outside, you look in the mirror. If something is out of place, you correct it. Then you go, and you leave the house. And nobody [no human] knows what happened in your house - except for you and the mirror. That is advice. You advise the brother and it remains between you and him. If you see a deficiency and a fault, you correct it. You don't expose it all over the world. That is not advise.

The sahaaba (companions) - again the golden era - those who valued brotherhood and did everything they could to preserve it, they recognized the value of advise. Everytime they met one another, they would not depart until they advised one another with Surat al-'Asr.

By Al-'Asr (the time). Verily! Man is in loss, Except those who believe (in Tawheed) and do righteous good deeds, and recommend one another to the truth (Al-Ma'ruf, and abstaining from Al-Munkar) and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allaah's Cause during preaching His religion of Tawheed or Jihaad, etc.). (Al-'Asr 103:1-3)

These were the companions of the Messenger of Allaah (salallaahu 'alaihi wa sallam). Ya akhee, when you give advice, as mentioned by Ibnul Qayyim (rahimahullaah) that advise is not when you say to the one you're advising "You are ignorant" or you have a frown on your face or you look like you want to bite the brother's or sister's head off. That's not advice, ya akhee. That's not advice, ya ukhtee. Advice is when you humble yourself and you make your brother feel like you love them and you want good for them. And that if any harm befalls them, or if they slip, that you care for them and you want to correct their mistake - not humiliate them.

And how many people coat [conceal] their ulterior motives? And they coat it and sugar it with their main nasiha, but they are ignorant of the way that advise should be given.

When we advise, we do not advise the one who is senior to us the way we advise a child. There is a difference. When we advise, we do not advise the ones in charge as we advise the common people. There is a difference. Let us learn how to give advice, and the meaning of advice. and the reason for advise. Advise is because we want good for our brother. We want good for our sister, and we want to unite upon the



Book and the Sunnah, upon the understanding of the Salaf of this Ummah.

**Another measure, ya ikhwaan, to cement the ties of brotherhood, and stop the shaytan and the army of shaytan from causing disunity amongst the believers.**

The Prophet (salallaahu 'alaihi wa sallam) in an authentic hadeeth said, Tahaadu tahaabu "Exchange gifts with one another, so you may love one another." And this is something absent in many places. A Sunnah that is lost in many places.

Many of us we go to our brother and say, "Akhee, do you need anything?" That's a mistake. Don't go to anyone and ask them, "Do you need anything?," because when you ask them, "Do you need anything?," if they say "yes", they are humiliating themselves in front of you. They are lowering themselves in front of you. If you want to give, [then] give! Don't ask him if he needs something. This is an error! This is an error that is widespread. Again, out of good thoughts for the people, maybe it was a misunderstanding. That's why 'Abdullaah ibn 'Abbaas (radiallaahu 'anhuma) said to his cousin, "The best way that you could give someone something is without them asking for it, because when you ask for it, they are humiliating themselves in front of you."

Tahaadu tahaabu Exchange gifts, as the Prophet (salallaahu 'alaihi wa sallam) said, and you will love one another.

The list is long, ikhwaan, however the time is short... However, we will suffice with the last measure.

**Last measure that needs to be implemented to cement the ties of brotherhood, so that we may establish masaajid, schools, things for ourselves, and if not ourselves, then our children... Making du'aa for your brother in his absence.**

[Here is an authentic hadeeth of the Prophet (salallaahu 'alaihi wa sallam) but first] I'll mention a story of how the hadith was narrated. Sufwaan ibn 'Abdullaah Sufwaan said, "I travelled to Shaam. When I got there I found Umm Darda in her house. Abu Darda was absent. So Umm Darda said, "Do you want to make hajj this year? So Sufwaan responded, 'Naa'am (yes), I want to make hajj.' So Umm Darda said, 'Supplicate to Allaah that He grants us good.' [Khateeb's Interjection: Listening to that, you may think, how will this individual making du'aa for Umm Darda help him make hajj?] Umma Darda explained [Khateeb's Interjection: Again, look at the sahaaba. Look how they implemented the Sunnah, because they understood that brotherhood was from Allaah. It was a blessing, and not anything that they directly could bring about.] She said, the Prophet (salallaahu 'alaihi wa sallam) said, 'When a brother supplicates for his Muslim brother in his absence, then his du'aa is answered by Allaah (subhanahu wa taa'ala).' And "Everytime a brother supplicates for his brother in his absence, an angel by his head says, "Ameen walaka bimithl (Ameen, and may you have the same)."

So if you want good, then make du'aa for your brother, supplicate for your brother. If you see that he is in hardship and he needs assistance and aid, [make a du'aa for him].